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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME XLVI. CHICAGO, DECEMBER 27, 1900. NUMBER 17

PROCEEDINGS

OF THE

SIXTH GENERAL MEETING

OF THE

Congress of Religion

HELD IN

THE FIRST CHURCH OF BOSTON, AND THE MEMORIAL CHURCH OF CAMBRIDGE, MASSACHUSETTS

April 24 to 29, 1900.

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Unity Publishing Company, 3939 Langley Avenue, Chicago.

A BOOK OF COMMON WORSHIP

PREPARED FOR USE IN THE NEW YORK STATE CONFERENCE OF RELIGION.

The New York State Conference of Religion is an outgrowth of the National Congress of Religion, which itself was the child of the Parliament of Religions held in connection with the World's Fair, in Chicago, in the year 1893.

The Parliament of Religions was the first gathering of its kind in the history of the world—an assemblage of representatives of the various religions on earth, meeting together for a free and frank statement of their thought, with the view of promoting not only kindlier tolerance, but a juster understanding of each other's position, and a mutual recognition of the common truths embodied in all their religions. The National Congress of Religion aimed, in a quiet way, to carry on this work in our own land.

The New York State Conference of Religion is an attempt to do the same work for one State, with the hope on the part of its promoters that the example may be followed in other States.

The Executive Committee of this Conference appointed a sub-committee to consider the *Possibilities of Common Worship.* This sub-committee, consisting of Rev. R. Heber Newton, D.D., Rev. Gustav Gottheil, D.D., and Rev. T. R. Slicer, D.D., after various reports and suggestions from many sources, has determined upon the publication of the work herein described.

A BOOK OF COMMON WORSHIP

is the outgrowth of a belief, on the part of the State Conference, in the possibilities of *common worship.* It is published with the hope not only that it may be found useful in the sessions of the Conference, but also that other State Conferences and similar gatherings may make use of it; that independent religious societies may perhaps find it helpful in the development of their worship; and that it may prove a spiritual aid and comfort to many individuals in their own private use. The selections from the Jewish and Christian Scriptures have been made from either the King James or the Revised Version, as has seemed best in each case; the responsive readings from the Old Testament being taken from selections used in the Synagogue worship.

The readings from the ethnic scriptures have, in the majority of cases, been taken from the edition of the Sacred Books of the East issued under the general editorship of Prof. Max Muller.

The prayers have been selected from Jewish offices and from various early Christian liturgies, from the offices of the Eastern and of the Roman Church, from the Book of Common Prayer, and from many private sources.

In a choice of the hymns, the freest range of selection has been taken, always keeping in mind the one aim—the awakening of the spirit of brotherliness among the children of the All Father.

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UNITY

VOLUME XLVI. THURSDAY, DECEMBER 27, 1900. NUMBER 17

Edward Everett Hale, in a delightful interview about old age, said, "Don't do intellectual work after 3 p. m. and don't worry about who gets the honor of doing a good thing." That is a splendid recipe for a long life. Just go ahead, with the Golden Rule in your heart and in your head, and the end will be Heaven on earth.

The *Literary Digest* for December 22 has some interesting figures compiled for the Congress of the History of Religion held in Paris last summer. According to these figures Christianity now numbers 555,000,000; the Jews, 8,000,000; the Mohammedans, 200,000,000. These three forms of faith are said to be rapidly on the increase.

Some of our correspondents are still disturbed over the end of the century question. We have been considering ourselves in the nineteen hundreds ever since the first of January last, but we are not going to be excluded from the fellowship of the mathematicians who have been so exact about this matter that they have withheld their twentieth century enthusiasm and philosophy for a whole year. With their consent on the first of January next we shall begin again the new century with no misgivings.

Mr. Dooley says that "Vice whin it is broke is a crime, an' whin it's got a bank account is a necissity and a luxury." This is the philosophy of much municipal management in these days. We trust that the present sincere effort to read the moral law into the administration of New York, Chicago and other cities will expose the far-reaching application of Mr. Dooley's sarcasm. Crime is largely a matter of opportunity. In municipal affairs it is a matter of revenue either to the individual whose business it is to exploit crime or to the police officials, whose profit it is to conceal crime.

The *North American,* published in Philadelphia, sums up the religions of the world's sovereigns and finds that the Queen of England is a broad church Episcopalian, the rulers of Germany and Sweden are Lutheran, the Queen of Holland Dutch Reform, the King of Austro-Hungary Catholic and the President of the French Republic a liberal Catholic. Canada has a Protestant viceroy and a Roman Catholic premier. Mohammedanism is the faith of the Sultan of Turkey, the Khedive of Egypt and the Shah of Persia. Siam is governed by the only Buddhist king in the world. Shintoism is the faith of the royal family of Japan and Confucianism is the official religion of China. And still the discomforts of a crown are much the same everywhere and the aspirations and dangers of a ruler are more nearly related than are the formulas and dogmas of their creeds.

The autumnal quiet, the Indian summer serenity, was so prolonged in the life of Dr. Cyrus A. Bartol that his recent death does not create so much of a sensation as it would have had it been announced twenty-five years ago. At that time Dr. Bartol was not only one of the quaintest figures on the Boston streets, but one of the clearest thinkers in Boston life. His pulpit utterance, while never of the popular kind, challenged the interest of the most thoughtful everywhere and his printed words were second only to those of Ralph Waldo Emerson in crispness of style, penetrating insight, sparkling humor and universality of sympathy. The three books, "Radical Problems," "The Rising Faith" and "Principles and Portraits," that represent him at his maximum, are among the well thumbed and much marked volumes on our library shelves. In common with many another preacher the present writer can confess that often his candle has been lit at the Bartol torch. He tarried into the eighty-eighth year and we trust that to him, as to Ruskin, his death will give him a new lease on life.

George W. Cooke, in the *Evening Transcript,* finds the old theological difference between the Unitarians and the Universalists largely outgrown but thinks there is a psychological distinction yet discoverable, "the Unitarian looking upon religion more from the intellectual side while the Universalist views it more from the intuitional and evangelical standpoint." At this distance from headquarters even the most subtle psychology fails us and the only distinction discoverable in the majority of cases is an ecclesiastical obstinacy, a pledged loyalty to a tradition. The fathers predicted great triumphs in store for each name and their children are trying so hard to make the prediction come true that they cling to the words that separate even though the triumphant spirit unites. It is only the initiated that can detect the difference and they for the most part are not able to state the difference in such a way as to satisfy themselves, much less the common people of their own flocks. But the difficulty with which Unitarians and Universalists keep themselves apart is not so great as is the same difficulty experienced by the so-called evangelical churches. Even the "wide chasm" between the so-called orthodoxy and so-called liberalism is being filled up, and the "liberal" sermon is now a familiar feature of the orthodox pulpit while the "illiberal" sermon not infrequently finds its way into a liberal pulpit. These are some of the theological perplexities and ecclesiastical paradoxes with which the twentieth century starts out. Manifestly one of the tasks which the new century has in hand is to get rid of the distinctions that do not distinguish, the dividing lines that no longer divide.

Proceedings of the Sixth Annual Meeting of the Congress of Religion.

The publication of the proceedings of the meeting of the Congress of Religion held in Boston, April 24-29, 1900, in pamphlet form has been unavoidably delayed until the present time. It now lies before us in a book of two hundred and forty-eight pages, uniform in size with the proceedings of the Omaha meeting held in Omaha October 18-23, 1898. Pamphlets of this kind are never widely read and the more prudential members of the board were inclined to question the wisdom of publication. But we believe that the publication will justify itself, not only because it is necessary to preserve the history of the movement and to hold the interest and sympathies of its present constituency, but because its pages contain matter that deserves the rereading and the better preservation now made possible. The extemporaneous form, not to say the impromptu life, which made the meeting so delightful to those in attendance, is the element that no stenographer could catch. A few of the most notable addresses will on this account be missed in these pages, but enough remains to make it a book well worth while having, for here will be found Dr. Newton's splendid contribution to the student of the unity of religions found in his opening sermon on "The Witness of Sacred Symbolism to the Oneness of Spiritual Religion." Here is also found in full Professor Dolbear's address on "The Scientific Bequest of the Nineteenth to the Twentieth Century." The edition of UNITY containing this article was promptly exhausted and it has been much called for since. The delay in publication has also made it possible to present in full the address of C. C. Everett, dean of the Harvard Divinity School and now of blessed memory. The address as given at the Congress was entitled "The Progress of Thought in the Last Generation," but it was already promised for the *New World*, in which quarterly it appeared under the title of "Naturalism and Its Results." There is peculiar pathos in the appearance of this article for it is not only one of the last public utterances of the wise man of Cambridge, but the quarterly which contained it, *The New World*, has also closed its earthly career, much to the loss of progressive thought.

We trust this pamphlet will fall into the hands of many UNITY readers. In addition to the interest in the thought exhibit we commend a study of the financial exhibit in the closing pages of the book. Here will be seen the names of those who during the last two years have helped the Congress to hold to its ideal. The list is significant not only by the names it includes but by the many names there missed. The original "call" that resulted in the organization of this Congress was signed by many hundred ministers and prominent laymen and women in all the denominations. A pamphlet of thirty-eight pages, containing words of endorsement and encouragement by many of these ministers, was privately printed and sent around to the signers. The Congress has groped toward its ideal, kept itself plastic, profited by its experience and tried to incorporate the growing wisdom in this matter. Six general meetings have been held, each one in its way making a definite impression and carrying the venture nearer to its ideal. More or less directly connected with this Congress movement, special state congresses have been held in Iowa, Michigan, Wisconsin, Illinois and New York, eight in all.

This Congress has received unexpected encouragement in many quarters and rejoices in the hearty support of many faithful friends. But like all such ventures it has realized that it is easier to secure a signature than a support and that many who said "Amen" to the suggestion have withheld active sympathy or material support. But the officers of the Congress are not discouraged. Plans are being made for the next general meeting, to be held next spring in Buffalo in connection with the Pan-American Exposition. If the wishes of the Board of Directors can be carried out, this will be the most hearty and most representative meeting yet held. This will depend upon the continued financial support of old friends, the co-operation of our New York friends and the reinforcement of that added support which is always necessary to keep a living thing alive.

The financial exhibit above alluded to is reproduced in this number of UNITY and we trust will receive the attention it deserves. We ask for reinforcement. Five dollars makes an annual member. Send it and the above named pamphlet will be sent you.

The Drift.

Religion as it came over with the Puritans was largely an individual affair. This was the marked peculiarity of Puritanism. Be ye pure; keep yourself unspotted before the world; owe no man anything; be reconciled to God. This seemed to be a revival of that Christianity which consisted in the Beatitudes. It is true that there was a social side still remaining to religious life. The Golden Rule could not be abrogated; nor was there any attempt to abrogate it. On the contrary, for a short period the Plymouth people accentuated Christianity as a social pact. They undertook to hold their goods in common, as the disciples had done after the death of Jesus. But nothing went well on this basis. Thrift was not developed, and the break-up of the colony was inevitable unless individualism should be revived. The Connecticut, and Rhode Island, and afterward the Vermont and New York pioneers let commonism alone. Each one built up his own household, and cultivated his own acres. Religion grew more and more to be an appeal to the individual. America began to be a capital field for such men as Wesley and Whitfield, whose appeal was to the sinner, and not so society. The terrible arraignment of Jonathan Edwards was not of society, but of the soul.

Only on such a line of evolution could America have worked out the problem of a free church and a free state—the problem of two co-ordinate social processes, going on side by side, and co-operatively, yet equally independent. Even education gradually ceased to be a function of the church; or endowed with religious obligation. The school became, what it originally was, cognate, but not subject to the church. Along this line we have worked possibly to an extreme. The reaction began to set in about the middle of the 19th cen-

tury, with Channing and Parker. The preacher now makes his appeal less and less to each man for his special salvation. There is not only no distribution of saints and sinners, but the old theology that transformed sinners into saints by conversion, under the swaying eloquence of the pulpit, has been changed to an effort to reconstruct social environments. The preacher looks upon his auditors in a new light. He cannot think of children as candidates for damnation—without baptism and the attributed faith of their parents. In fact he is not willing to believe that any one will be finally lost. The panorama of heaven and hell are no longer before his eyes. He has in mind not to populate a heaven hereafter but, to create a heaven here and now. In other words, our religion has become an intensely social matter. The institutional church is a social organization, with social ends in view. It does not eliminate the individual, but it subordinates him. Nor is the individual willing any longer to accept salvation on the old terms. Modern science asks:

> Is there no way to mercy's seat,
> No 'scape from sin and shame,
> Unless I boast another's deed,
> And all my own disclaim?
> I ask no Heaven thus bought by blood,—
> No borrowed righteousness.

The doctrine of atonement by blood is eliminated from modern preaching, if not from the creeds. Jesus occupies a wholly different position. As a saviour he is a powerful character, grappling with the great social problems, as well as the individual, which make for righteousness. He is little more than this in the most orthodox preaching. He is nearer to humanity because more intensely human.

It may be an apposite question whether this drift in religious teaching is not just now carrying us too far away from individual salvation. Will there be, as a consequence, a lessening of individual responsibility—such a sentiment of obligation as created the Methodist body and the revivalists of the last century? Will there be a weakening of personal character—with only general altruism as persistent? There is a strong conviction growing that ethics and religion can be made to coincide; religion inwardly, ethics outwardly. If so it must be by comprehending the drift of our times and avoiding excess. The pendulum must not swing too far. Thomas a'Kempis still has a place in the world. While according full acknowledgment of the value of the great socialistic tendencies of the times, individualism must not be crowded out. We cannot yet dispense with the vital doctrine, "Work out your own salvation with fear and trembling, because God works in you to will and to do with his own good pleasure."

Do not despise your situation; in it you must act, suffer and conquer. From every point on earth we are equally near to heaven and to the infinite.

It is by teaching that we teach ourselves, by relating that we observe, by affirming that we examine, by showing that we look, by writing that we think, by pumping that we draw water into the well.

GOOD POETRY.

This column will for while present in the issues of each month the work of one poet, giving the work of the younger men where it is worthy.—EDS.

WILLIAM WATSON.

Born at Burley in Wharfedale, England, 1858. The latter part of his childhood and early manhood were spent near Liverpool. In 1875 some of his poems appeared in the *Argus*, a Liverpool periodical. In 1885 he contributed to the *National Review* the Sonnet Sequence "Ver Tenebrosum." His poems on Tennyson, Shelley and Wordsworth brought him into high repute.

To a Friend.

UNITING ANTIQUARIAN TASTES WITH PROGRESSIVE POLITICS.

> True lover of the Past, who dost not scorn
> To give good heed to what the Future saith—
> Drinking the air of two worlds at a breath,
> Thou livest not alone in thoughts outworn,
> But ever helpest the new time be born,
> Though with a sigh for the old order's death;
> As clouds that crown the night that perisheth
> Aid in the high solemnities of morn.
>
> Guests of the ages, at Tomorrow's door
> Why shrink we? The long track behind us lies,
> The lamps gleam and the music throbs before,
> Bidding us enter; and I count him wise,
> Who loves so well Man's noble memories
> He needs must love Man's nobler hopes yet more.

The Tomb of Burns.

> What woos the world to yonder shrine?
> What sacred clay, what dust divine?
> Was this some Master faultless-fine,
> In whom we praise
> The cunning of the jeweled line
> And carven phrase?
>
> A searcher of our source and goal,
> A reader of God's secret scroll?
> A Shakespeare, flashing o'er the whole
> Of man's domain
> The splendor of his cloudless soul
> And perfect brain?
>
> Some Keats, to Grecian gods allied,
> Clasping all Beauty as his bride?
> Some Shelley, soaring dim-descried
> Above Time's throng,
> And heavenward hurling wild and wide
> His spear of song?
>
> A lonely Wordsworth from the crowd
> Half hid in light, half veiled in cloud?
> A sphere-born Milton cold and proud,
> In hallowing dews
> Dipt, and with gorgeous ritual vowed
> Unto the Muse?
>
> Nay, none of these—and little skilled
> On heavenly heights to sing and build!
> Thine, thine, O Earth, whose fields he tilled,
> And thine alone,
> Was he whose fiery heart lies stilled
> 'Neath yonder stone.
>
> He came when poets had forgot
> How rich and strange the human lot;
> How warm the tints of Life; how hot
> Are Love and Hate;
> And what makes Truth divine, and what
> Makes Manhood great.
>
> A ghostly troop, in pale amaze
> They melted 'neath that living gaze—
> His in whose spirit's gusty blaze
> We seem to hear
> The crackling of their phantom bays
> Sapless and sear!
>
> For, 'mid an age of dust and dearth,
> Once more had bloomed immortal worth.

There, in the strong, splenetic North,
The Spring began.
A mighty mother had brought forth
A mighty man.

No mystic torch through Time he bore,
No virgin veil from Life he tore;
His soul no bright insignia wore
Of starry birth;
He saw what all men see—no more—
In heaven and earth:

But as, when thunder crashes nigh,
All darkness opes one flaming eye,
And the world leaps against the sky,—
So fiery-clear
Did the old truths that we pass by
To him appear.

How could he 'scapt the doom of such
As feel the airiest phantom-touch
Keenlier than others feel the clutch
Of iron powers,—
Who die of having lived so much
In their large hours?

He erred, he sinned; and if there be
Who, from his hapless frailties free,
Rich in the poorer virtues, see
His faults alone—
To such, O Lord of Charity,
Be mercy shown!

Singly he faced the bigot brood,
The meanly wise, the feebly good;
He pelted them with pearl, with mud;
He fought them well,—
But ah, the stupid million stood,
And he—he fell!

All bright and glorious at the start,
'Twas his ignobly to depart,
Slain by his own too affluent heart,
Too generous blood;
And blindly, having lost Life's chart,
To meet Death's flood.

So closes the fantastic fray,
The duel of the spirit and clay!
So come bewildered disarray
And blurring gloom,
The irremediable day
The final doom.

So passers, all confusedly
As lights that hurry, shapes that flee
About some brink we dimly see,
The trivial, great,
Squalid, majestic tragedy
Of human fate.

Not ours to gauge the more or less,
The will's defect, the blood's excess,
The earthly humors that oppress
The radiant mind.
His greatness, not his littleness,
Concerns mankind.

A dreamer of the common dreams,
A fisher in familiar streams,
He chased the transitory gleams
That all pursue;
But on his lips the eternal themes
Again were new.

With shattering ire or withering mirth
He smote each worthless claim to worth.
The barren fig-tree cumbering Earth
He would not spare.
Through ancient lies of proudest birth
He drove his share.

To him the Powers that formed him brave,
Yet weak to breast the fatal wave,
A mighty gift of Hatred gave,—
A gift above
All other gifts benefic, save
The gift of Love.

He saw 'tis meet that Man possess
The will to curse as well as bless,
To pity—and be pitiless,
To make, and mar;
The fierceness that from tenderness
Is never far.

And so his fierce and tender strain
Lives, and his idlest words remain
To flout oblivion, that in vain
Strives to destroy
Our lightest record of his pain
Or of his joy.

And though thrice statelier names decay,
His own can wither not away
While plighted lass and lad shall stray
Among the broom,
Where evening touches glen and brae
With rosy gloom;

While Hope and Love with Youth abide;
While Age sits at the ingleside;
While yet there have not wholly died
The heroic fires,
The patriot passion, and the pride
In noble sires;

While, with the conquering Teuton breed
Whose fair estate of speech and deed
Heritors north and south of Tweed
Alike may claim,
The dimly mingled Celtic seed
Flowers like a flame;

While nations see in holy trance
That vision of the world's advance
Which glorified his countenance
When from afar
He hailed the Hope that shot o'er France
Its crimson star;

While, plumed for flight, the Soul deplores
The cage that foils the wing that soars;
And while, through adamantine doors
In dreams flung wide,
We hear resound, on mortal shores,
The immortal tide.

The Third Factor in Character Building.

My purpose is to briefly state a case not to argue it. To raise an issue rather than dogmatize about it. The influence of heredity and environment upon character building cannot be overestimated. The knowledge of this is one of the striking contributions of science to the modern social problem. Ancient philosophers dimly perceived, what recent science has demonstrated beyond a doubt. This demonstrated knowledge is forcing a reconstruction all along the line of sociological theory and practice. All forms of reform, punishment of criminals, education, and even the problems of religion and of religious culture feel the thrust of these two potent factors, heredity and environment. Viewed by themselves these two sets of forces present strange though not lawless action and interaction. The one is interior, the other exterior. Often they act together, mutually supplementing each other for the good or evil of the subject. Frequently the good and evil tendencies of inherited elements find themselves in conflict with the forces of environment, or *vice versa.* A human life viewed merely as the creature of these two conflicting, neutralizing, or supplementing forces, drifts hither and thither over the sea of impulses, buffeted to and fro by currents and counter currents of external circumstances, and its destiny shaped, its direction determined by forces over which it has no control.

A steam launch, rudderless, but with propeller working, adrift upon the conflicting currents of the ocean is not an inapt illustration of an individual wholly at the mercy of heredity and environing forces. Our little craft under the force of its interior propelling power, drives against the current, or drives with it until some counter current shifts its direction. So the boat makes progress, or runs in varying circles as varying currents are supplemented or opposed by the active power of the engine on board. Contemplating this

rude illustration, precisely the same question forces itself upon the mind as when contemplating the movements of a human being under the impulse of heredity and environment alone. What would be the effect if you place in our boat, with eye on compass, and hand on tiller, a directing human being? Here is introduced a third factor which we may assume will alter the situation materially. Now the prow may be held steadfastly against the current, or directed hither and thither, not independent of the shifting waters, but so as to neutralize them or overcome them. The direction and destination of the craft becomes quite different.

Admitting the direction, force of heredity and environment upon a human life, is that the whole of the story? Is there a man in the boat, in some degree coordinating, uniting, neutralizing the forces of environment and heredity? Is human life in its individual and racial aspects the mere creature of necessity, or is there a third factor of self determination and direction? The question, to say the least, is theoretically interesting, however old. Those who really desire to erect a complete philosophy of human action must not in their devotion to heredity and environment evade this issue. Theoretically and practically their decision must have grave consequences. As a practical question bearing on the problem of character building it is vastly important.

On the one hand there is a most respectable school boasting some of the greatest names in philosophy who flatly deny man any determining influence on the situation. They decide the question of a possible third factor in character building in the negative. Man is the mere creature of circumstances. Human action is always the result of preceding phenomena, internal or external, without any self-determining power on the part of the helpless actor. This is the modern doctrine of determinism, necessitarianism, or causation. However new and imposing the terminology, it is a very old thing under a new name. In a crude and unscientific form it was probably the primal conception of the human mind. The primitive man found himself beset by the forces and barriers of nature. Hence he believed in fate. This idea has persisted in two chief aspects, the theological and the philosophical.

In theology man is the creature of a controlling personality or personalities. It reached its culmination perhaps in Greece. In Homer's Iliad Greek and Trojan warriors live or die, win or lose in that famous struggle by the decree of the Gods. Homer no doubt reflects the prevalent conceptions of his age. Predestination is the Christian, or rather unchristian, form of the Greek idea of the supremacy of the gods in human affairs.

The philosophical aspects of fate differ from the theologic in displacing a personal controlling power by an impersonal fate or force. In India this was both the theological and the philosophical view. Sophocles in the Oedipus Tyrannus reveals the current philosophical conceptions of his time. Here we have a man rushing headlong to his tragic end, even while trying to evade it. Fate is stronger than human effort and Oedipus is driven irresistibly through a series of experiences and to a tragic end. This idea much diluted reappears in Hamlet or in Macbeth though the Sage of the Avon dared no such extremes as did the philosopher of Colonus.

Beginning with Hobbes, and embracing such names as Hume, Spinoza and Mill, this ancient conception gradually took on scientific form and based its conclusions upon the findings of science. The old unscientific theological doctrine or even the philosophical notion of fate are not to be compared in dignity and thoughtfulness with the modern scientific doctrine of necessitarianism or determinism.

Opposed to this doctrine is that of Libertarianism. Theologically the doctrine of Libertarianism begins with Pelagius who opposed the fatalism of Augustine with the assertion of human freedom. Nearly every theology at present, except the Calvinistic, now maintains the doctrine of Libertarianism.

Curious to note in passing, that while the traditional Calvinism predicated the eternal misery of a generous portion of the human race on the ground that man was not free to choose, the latest argument in favor of eternal damnation, rests upon the assumption of a surplus of freedom in man. In Predestination man was not free and could not help himself, now it is assumed that man is so exceedingly free that God cannot help himself. Before God had everything to do with it, now he has nothing to do with it. Man is so free that he may defy God forever, and so sacred is this freedom in the eyes of the latest theological friends of an endless hell, of a mild winter resort type, that even persuasion and the winning influence of sweet reasonableness must be applied with care, and in homeopathic doses lest the freedom of human choice be interfered with.

Philosophically Libertarianism counts such names as Locke, Kant, Reid, Calderwood and Hamilton. No mean antagonists any of them, to the equally great names of Philosophical Necessitarianism.

Space does not permit a careful discussion of the respective logical merits of Libertarianism and Necessitarianism. We might settle the matter as it said Ben Jonson did. "All argument is against free will, But the will is free, and that is the end on't" said the old man. One would scarcely like to admit that all the arguments were against freedom.

The traditional definition of free will as a sort of independent entity in man which possessed the power of forcing a person to act against their strongest desires and motives is no longer tenable. Nor is it longer maintained even by such conservative psychologists as Calderwood. But without our attempting to argue the position, it can be maintained that the mind possesses, when *acting as will*, the power of arresting action, temporarily at least, permitting reason, investigation, the balancing of results and a general survey until it is possible to replace the first strong motive by a new and stronger motive, based upon the intellectual survey of the situation. This power of the mind to arrest immediate action and the consequent analyses constitutes a real freedom, a real though indirect power of self determination. If my consciousness give me any information of the interior workings of my mind that is worth anything it gives me the assurance, that indirectly I can influence and direct events, all metaphysical hair splitting to the contrary notwithstanding.

A brief contrast, without comment of the main arguments for Necessitarianism and Libertarianism respectively will be quite sufficient for the purposes of this paper.

Necessitarianism maintains, *First*, that Libertarianism violates the principle of causation.

Second, It is incompatible with the fore-knowledge and sovereignty of God. This is the argument chiefly of theological determinists. *Third* all human foresight as to conduct is destroyed if the will is free. No one can predict how the individual or the race will act. Our present belief in the stability of society itself would be rendered wholly uncertain. *Fourth*, Observation instructs us that the will always acts with the strongest motive.

Libertarianism maintains, *First:* All direct testimony of consciousness affirms that we possess self determining power. We have the power, so observation testifies, of choosing alternatives, and of effecting anti-impulsive efforts.

Second, We have a sense of moral obligation, and moral obligation implies freedom. *Third*, We have the

sense of moral *responsibility,* and this also involves freedom of determining action. *Fourth,* men plan ahead and believe they can execute what they plan. Long range purpose demands for its fulfillment, self determination. *Fifth* all human law proceeds upon the assumption that man is a free will agent.

Probably much stronger arguments could be adduced on either side than these mentioned. They suffice however to indicate the main directions of attack and defense.

The practical question remains, and it is worthy of a more careful consideration than the present paper can give it, what would be the result upon character building if it were once demonstrated that man *is not a free will agent?* This of course is equivalent to the question, what is the relationship of *free will* to character building? It makes little difference from which side we approach the problem so far as I know. It may be fairly urged that if Necessitarianism be true, as it may be, nearly our whole conception of life, as popularly held, must be reconstructed. *First,* our sense of moral responsibility vanishes. Moral responsibility for an action, implies self determination in acting. *Second,* no place is left for obligation or duty that is moral obligation or duty. Obligation is only submission to imperative necessities. *Ought* has no further office. Must is the word. We are not left even the poor use for the word duty of asserting *it* a *duty* to submit to necessity, since we can no more refrain from submitting than the drift wood at the mercy of the sea tides.

Third, our whole penal theory and practice must be reconstructed. We shall continue to hang the murderer, that is until some counter impulse displaces the present impulse to hang murderers, but we shall hang him just to get him out of the way, as we kill obnoxious animals or crush a worm because it disturbs us. In fact, in our *present social* condition we cannot refrain from hanging murderers, any more than murderers can help murdering. The murderer does not deserve death in any moral sense. No form of vice can be viewed as moral delinquency deserving of punishment in a moral sense. Vice is a disease. I may say in passing that this view of the question, without reference to the question of free will at all, rather meets with my concurrence. That is, it may sometime be seen that vice is a disease to be treated in the same spirit that we treat the insane or the unfortunate. Future generations may look back with horror upon our present treatment of criminals, as we look back with horror at the burning of heretics or the torturing of insane people.

Fourth, there is no place left for remorse. Conscience is a myth and we might as well get over the disease of conscience, as soon as some new impulse strikes us. We of course have no *initiative* power of cure. We must wait for the lightning to strike us.

Fifth, these things being so, our reformatory theories and practices must needs be revamped. *Sixth,* Our educational theories and practices must be reconstructed. The new education in particular proceeds upon the assumption of the self determination of the child. Its chief aim is to make the child capable of *self direction,* self determination. Now it is not claimed that these considerations prove free will, or disprove necessitarianism. It is merely claimed that the question of character building, both as a theory and as a practice, must undergo radical reconstruction if necessitarianism is not true. If self determination as the third factor in character building be wholly absent, and this idea is once popularly accepted as a doctrine, not only must practice in education, reform and punishment change, but several present potent factors in character building disappear. Take the sense of moral responsibility, moral obligation, conscience and remorse out of the world and the effect upon character making must be significant beyond our present appreciation. It would amount to a revolution from present popular conceptions. Reform itself must not only be reformed, but it is difficult to see in so-called reform anything but a huge joke, perpetrated upon a deceived world, if human beings are merely the creatures of circumstances and lacking in self determination. Of course we shall go on playing at reform because just at present we cannot help it. That which we call reform is only a necessary part of the game in which we think we hold the cards but really haven't an ace face or trump in our hand.

If it be urged that Necessitarianism does not contemplate such a thorough-going elimination of personal choice as is implied in the foregoing, I reply, *then* it is *not* Necessitarianism. Man either has some degree of freedom of choice, or he has not. If he has not, he is merely the product and the creature of events and has no more to say in the matter, whatever *his thought* may be, than the stick cast thither and hither by the currents of the sea. If he has the slightest degree of self determination, if he can in the slightest degree initiate, consciously, new lines of action or self determined lines of action, the theory of necessitarianism breaks down. Indeed, there is cause for suspicion that Necessitarians themselves have admitted enough of freedom to neutralize in some degree their vaunted consistent system. Sophocles drives Oedupus and Jocaste through a series of revolting tragedies which fate alone is responsible for. Yet Sophocles ends the play with Jocaste hanging herself and Oedipus putting out his eyes from remorse. Why remorse? Sophocles to have been consistent should have closed with wine and songs and laughter on the part of the victims of so thrifty a trick played upon them by fate, instead of the tragedy of a slipping noose and red-hot irons. Why take the humor of the gods so seriously?

Even modern philosophical Necessitarians seem at times to import into their definition the very element they are seeking to exclude. Spinoza says: "By liberty we can only mean a power of *acting* or not *acting,* according to a determination *of the will.*" Hume confuses us by saying: "By freedom or liberty in an agent is meant *being free* from hindrance or impediment in the way of doing or conducting in any respect as he *wills.*" Mill indignantly denied that he was a fatalist, and preferred Determinism to Necessity as defining his philosophy. The Necessitarians encountering the question of a moral sense, and not *quite willing* to eliminate moral responsibility, seem in their attempts to maintain some vestige of a basis for conscience, remorse, and shame, to have been betrayed unconsciously, perhaps, into introducing some element of freedom into their philosophy. But the contrast must be thorough-going. It is either fatalism or freedom of choice, and the degree of either, while complicating or modifying all theory and practice, is not the question. We are either free-will agents in a greater or less degree, depending on many circumstances as to the degree of freedom we possess, or we are the victims of forces over which we have no control. The bearing of this question of self determination upon character is vital. Without self determination is there such a thing as character? Certainly if Necessitarianism is true in a thorough-going way, then our terminology in moral matters must be revised, our philosophy and practice of character building not merely reformed but revolutionized. R. A. WHITE.

There is but one thing needful—to possess God.

A man only understands what is akin to something already existing in himself.

War.

What goeth in to make a war?
  The captains know not, nor the ranks,
  What spirit moves the grim phalanx,
What mood inflames this avatar.

The black flower of ancestral hate,
  The embers of a primal fire;
  Slow dying wrath and checked desire,
Long dormant, waking in the state;

The vice of nations, pagan pride.
  The lust of conquest, thirst for power,
  Disguised and secret, seize the hour,
And train the guns on either side.

Half truths augment a fancied blame
  In people trained to act, and strong—
  Demand a victim for the wrong,
And lo, a nation wrapt in flame.

The shrieking shell and naked blade,
  The lurid steel that rives the skies,
  The stricken field where manhood dies,
Hold naught of honor nor of aid.

Man learned it not from earth or star,
  The mood to drive the shot that kills;
  There is not hate in all the hills
To make or organize a war.

WILBERT L. BONNEY.

Anthropological Notes.

The Milwaukee Museum.—Some years past, Professor Pratt, then the curator of the Davenport Academy, tried the experiment of giving lectures on natural history subjects to public school children, using the collections of the Academy in illustration. The experiment was a success. Just now a somewhat similar experiment is being tried in Milwaukee. The Board of Education has discontinued "Nature Study" in the public schools, being dissatisfied with its results. In place of it they have arranged for lectures to school children at the public museum. Prof. Lindsey Webb has been engaged to give two lectures daily at the museum. The parties of children attending number one hundred or more, and all the children in all the grades will have their turn during the year. The lectures now being given are upon mammals, of which the museum has a good collection. Both the Board of Education and the museum management hope for good results from this experiment. The museum has lately received the important collection made by Mr. Rudolph J. Nunnemacher during his lifetime. It comprises a large series of arms and armor, fine porcelains, musical instruments, idols, etc., etc., gathered by Mr. Nunnemacher in his journeys in China, Japan, India and Southeastern Asia. The collection is being overhauled, labeled and installed in suitable cases. It will fill one large hall and probably overflow a second. It is a valuable and striking addition to the ethnographic series of the museum.

The Inhabitants of the Philippines.—Now that the election is past and the people appear to have supported the administration, it is more than ever important that sound knowledge regarding the Philippines be scattered broadcast. Three men, representing three nations, are the highest living authorities regarding the islands and their people. As foreigners, free from our bias and prejudices, their opinions are entitled to great weight. These men are Retana in Spain, Blumenbritt in Bohemia and Foreman in England. All three favor independence for the Philippines. Two of them have lately written papers of importance, which all should read. Foreman's "Will the United States Withdraw from the Philippines?" appeared in the London *National Review* but has been reprinted in pamphlet form. In the course of his argument Mr. Foreman says:

"Under the circumstances explained, the probability of the Americans ever gaining the sympathy and acquiescence of the natives is very remote. Unless the Americans are prepared to maintain a large permanent army in the islands, there seems to be no prospect of their ever being able to administer the interior of the archipelago. Their whole system of government, which might appear to the Anglo-Saxon mind reasonable enough in principle, clashes everywhere with the instincts, ideas, traditions and aspirations of the Filipinos."

Blumentritt's "The Philippines: Their People and Political Conditions" contains more important information in its sixty-nine pages than is often found in treaties five times its size. The "Geography," "Population" and "History" of the islands are presented in three masterly sections; in a fourth section—"American Blunders"—is matter which every honest American should read and ponder. Though not pleasant reading we quote two too true passages:

"Consequently there is no prospect that the Philippine people will submit to the American flag, and only time will show whether the Americans will be able to subdue them by force of arms. If they do, the Philippines will remain an uncertain possession, because there can be no thought of reconciliation or fraternization between American and Filipino. The Anglo-Saxon cannot lay aside his brutal domineering morality toward 'natives,' for it is not a garment, but an element of his national character."

"Therefore no one can deny that the Filipinos have more right to form an independent government than many European and American countries. Likewise, everyone should admit that by recognizing an independent Philippine republic and by declaring a protectorate over it, America would acquire a better position in Eastern Asia than it will if it must continually defend its banner against rebels, and at every collision with foreign powers must assure itself that its Filipino subjects do not make common cause with the enemy. The great North American Union cannot lose prestige if it acknowledge the errors of the imperialist party and go back to the propositions of the alleged agreement of Singapore. If the obligations of prestige are to be discussed let it be said that American prestige suffered most of all by allowing the Filipinos so long to believe that America had nothing against their independence. At any rate, a Philippine republic established under the protection of America would prove far more useful for American political interests than a colony kept in subjection by soldiers and gallows."

These papers were not prepared for American reading. They are authoritative articles which show us how thoughtful and informed foreigners look at our course.

Folklore Papers.—David Nutt & Co., of London, have begun the publication of "Popular Studies in Mythology, Romance and Folklore." They are issued in 16mo, in paper covers, at the uniform price of sixpence. There are seven numbers already published: "Celtic and Mediæval Romance," "Folklore—What Is It and What Is the Good of It?", "Ossian and the Ossianic Literature," "King Arthur and His Knights," "The Popular Poetry of the Finns," "The Fairy Mythology of Shakespeare," "Mythology and Folktales." These pretty little volumes have been prepared by the most thoughtful English students of folklore and will do much to interest non-technical readers in the subject. Other numbers of equal quality will follow.

FREDERICK STARR.

Nothing resembles pride so much as discouragement.

Every act is a hostage delivered over to avenging destiny. It is when one expects nothing more for one's self that one is able to love.

THE STUDY TABLE.

Socrates.

In Athens moves this homely form and face,
  Hobnobs with all in store and on the street,
  Is glad his fellowman in speech to meet,
And in their thoughts the lines of wisdom trace;
In all he something sees of strength and grace,
  But points their folly out with words discreet,
  And brings the gay disciples at his feet,
So where he stands becomes a sacred place!
And so for years, intent alone on good,
  This strange familiar figure do they find;
He walks with them and talks in noble mood
  To rouse their keener, inner depth of mind,
And in return the grand old man they make—
The hemlock drink, and so to Life awake!

WILLIAM BRUNTON.

Notes from My Study Table.

"The Reign of Law," by James Lane Allen, is characterized, first of all, by its exquisite sympathy with nature. Not a page but blossoms with the charms of a Kentucky spring, or gives us glimpses of Southern life, where agriculture has never been displaced by the smoke of the factory and the grime of mill-life. As a love story, we have few pictures in the English language purer and sweeter, and stronger, for true love is always strong, than that in which appear David and Gabriella. If this were all, we should be well repaid for reading the book. But it is not all; the aim of Mr. Allen is to carry a young soul through that struggle of absolute belief in inherited dogma, with the teachings of modern science, which has been the lot of so many men of this generation. Every one who has fought this battle will say of passage after passage, "Those are extracts from my own life." I cannot say that I admire the opening chapter, which gives us a picture of a hemp field. The style is too Whitmanesque. Sentence after sentence is without a predicate. It is sketchy, and reminds one of the studies which an artist loads himself down with, in his excursions, and which he will afterward work up into completed pictures. It is, however, a novel introduction and has its advantages. The book is published by the Macmillan Company, of New York.

* * *

Charles G. D. Roberts gives us one of the best holiday books of this or of any year, entitled "The Heart of the Ancient Wood." I do not know where you will find anything more charmingly illustrative of the sympathy which exists throughout nature, when undisturbed by selfishness, than the descriptions of Miranda among the wild animals. All those who abhor cruelty and are working to prevent the destruction of birds and other friends of the field will find here a book just to their minds. I should be sorry if any boy or girl or adult reader of UNITY lost a chance to read "The Heart of the Ancient Wood." It is impossible to describe it; it is only possible to enjoy it. It is a real stroke of genius. Whoever reads it will be the better for it. The book is published by Silver, Burdett & Co., Boston.

* * *

As a rule, books that undertake to review and sum up great movements make a sad failure. I find on the table a volume from the press of Harper & Bros. an exception to this rule. This is "The Story of Nineteenth Century Science," by Henry Smith Williams. This book is richly printed, on elegant paper, with admirable illustrations; but the make-up does not exceed the quality of the work done by the author. Of course no one will find here completed essays, on geology, paleontology, astronomy, chemistry, anatomy, biology, etc.; but he will find, what the majority of readers most need, a thoroughly good resume of what the nineteenth century has done along these lines of work. I do not know of any book of the kind that can compare with it in excellence of relation and thoroughness of digest. The last chapter, on some unsolved scientific problems, is quite as valuable as the chapters preceding. The author concludes that, just at present, the one science which is most immature, and yet most important to be solved, is anthropology—dealing with questions of race, of government, and of sociology in general.

* * *

George W. Jacobs & Co., of Philadelphia, who sent us, two years ago, that superb novel, "The Latimers," send us now a delightful book entitled "Odd Bits of Travel, with Brush and Camera," by Charles M. Taylor, Jr., author of "Vacation Days in Hawaii and Japan." This is not a story of connected travel, but is literally what it is entitled, odd bits of travel. He starts us at Liverpool, takes us to London and Paris, to Antwerp and Amsterdam, then to nooks and corners of Europe, where the artist finds the most opportunity for his work and the traveler the purest air and most wholesome food, as well as picturesque and odd surroundings. While the book is not remarkable for its literary power, it is well written and is most delightfully illustrated. You can pass some charmed hours in its company. It is a first-class gift book.

E. P. POWELL.

A Woman's Paris.*

"A Woman's Paris" is a very successful attempt to cover a field hitherto unoccupied so far as we know in Bookland. It aims to instruct two American ladies (or a larger family) how to *live* in Paris; not how to hang on by the skin of their teeth to some anxiously chosen hotel or boarding-house marked A, B or C in Baedeker, but how to *orient* themselves thoroughly and see sights if they want to, or refrain from regular sight-seeing in order to grow into the life and spirit of the place, if that is what they prefer. It gives no itineraries, no lists of pictures, statues or churches; but teaches how to market, to pay visits, to attend respectable and (if desired) *dis*respectable places of amusement—and especially how to meet the innumerable and inevitable gouges for which the gay city is so celebrated; exploits the true inwardness of the all-powerful *concierge*, whom no deference appeases till she be conciliated by money *gifts*—bids one beware of the wide-awake and remorseless "cabby"; and by these commentaries endeavors to prepare one for the thousand and one demands of something for nothing and much for little, which seem to have their special abode and procreant cradle in the French capital. In short, suggests in a bright and telling manner how one is sure to be alternately richly amused and deeply depressed—daily instructed and (many think) hourly contaminated—where to observe at once the best and the worst manners in the world; study a language whose elegant conciseness is particularly skillful in hinting innuendoes and masking *double-entendres;* but learn above all how, with a moderate income, to have some comfort and keep some good temper under the knowledge that one must either be quarreling with small imposture most of the time or be moderately and systematically fleeced all the time.

Indeed, the only drawback to this witty and somewhat cynical book is that one is apt after reading it to wonder whether it would not pay better to sit in one's library in Chicago, say, and chuckle over the well-described ambuscades and sorties, gins, snares and pitfalls, legal and social, herein described, than to go to Paris at all.

But for those who *will* go to Paris we recommend this sprightly and useful companion. C. S. K.

* Small, Maynard & Co., Boston. Price, $1.25.

THE HOME.

Helps to High Living.

SUN.—Child of him, the untrembling one,
Oh, prove thee worthy of thy birth!

MON.—Love, Duty, Courage—these make thou thy own,
Till from the unknown we pass into the unknown.

TUES.—Through all change alone, amazed, apart—
Still, still the same the insatiate human heart.

WED.—One deed wherein the unselfed soul gleams forth,
Can outmatch all ill, all doubt, all fear.

THURS.—Through the encompassing burden of the world,
One perfect moment in the life of love
Burns swift the spirit's pathway to its God.

FRI.—Praise thou the clenched fist that, when blood is hot,
On itself tightens, but descendeth not.

SAT.—Do thy part here in the living day,
As did the great who made old days immortal.
—*Richard Watson Gilder.*

The Mental Powers of Children.

A short time ago I asked a dozen persons of more than common intelligence to define with care their conceptions of obstinacy, and how it should be handled. Every reply was founded upon a certain common-sense philosophy of mind which holds that it is an independent entity prone to evil of divers sorts, due to the momentum imparted to it by inheritance of original sin. The most censurable of its defects manifested in the early years is the tendency of self-exaltation, the crowding of self to the fore instead of following meekly in the lead of authority. The terms employed to denote this attribute of the child's soul show how it is regarded in the popular mind—"wilful," "headstrong," "stubborn," "perverse," and so on. It is worthy of remark that wilful should be used as a term of reproach to children when the want of will in later life is esteemed to be an irreparable shortcoming. We all seem to have inbred in our very being instincts leading us to assert authority where'er we can, and our affections are extended to those who readily submit to our assertions, while our antipathies go forth to those who oppose themselves to our wills. Particularly does this seem true respecting the relations of grown-ups and children. Because a child is smaller we think he ought to be less self-assertive. So obstinacy, living out one's own inner impulses, seems a serious fault in childhood.

The people whom I examined allowed that obstinacy should be treated with due vigor and austerity. Madame Severité was especially positive in her opinions; she asserted vehemently that obstinacy was but one phase of ugly original sin, and that in the last resort it must be cudgeled out of a child. She would not indulge one of her children in a refusal to comply with requests whether made by herself of any other adult. When I asked her what success she was having with her own children, I observed an unhappy expression on her face which was evidence to me that for the present, at any rate, things are not moving smoothly in her home. But then she has hope for the future; even if one-half her time is devoted now to the eradication of those noxious weeds of the soul, she is strengthened in the conviction that they will all have been uprooted by the time her children reach maturity.

The scientists of our day are regarding the mind very differently in many respects from the way in which it has been conceived in the past and is viewed in the present by the so-called common-sense philosophers. One of the most important newer views considers the mind to have been given to man to adapt him to his environments both natural and spiritual. In order that his life may be preserved and that he may attain the objects of his creation, he must be endowed with an intelligence by which he may bring himself into harmony with nature, with his fellow-man and with his Creator. And the attributes of this intelligence must be such as are needed to make these harmonies most perfect. Again, this intelligence, like the body whose destinies it presides over, has been skilfully modeled to its present proportions by gradual modifications throughout the history of life on the earth. As life grew more complex and the possibilities of adaptation increased pari passu, a constantly ascending order of intelligence was needed to secure preservative adjustments. Now it happens that the process of maturing in the child is at least in some degree a process of coming into possession of these attributes according to the sequence established in their original creation. The individual mind, that is to say, becomes endowed with faculties and powers in some such order as these were evolved in the history of life. So we see the child at the outset very imperfectly correlated with either natural or spiritual environments, in which the adult is perfectly at home; but if we watch we behold him day by day developing new activities which bring him ever into better rapport with his surroundings and which finally convey him to the estate of manhood—full harmonious adjustment.

Now, one of the deepest instincts in the human soul, one which had to be developed earliest and emphasized all through the history of creation, is that which is charged with the preservation of self against all destructive forces. It needs little reflection to see that if this had not been made an attribute of mind from the start, life as we know it could not have existed upon the earth; the scheme of things which we see in operation in the universe would have been impossible without this great conservative agent. Now, just note how everything in the young child's life gets a meaning by the way in which it affects his well-being. Indifferent things are not attended to; the child cares not about that which gives him neither pleasure nor pain, which neither heightens the tide of life nor depresses it. This desire to preserve self seems to be concerned at first entirely with the physical side of the child's being, but soon his spiritual nature makes manifest its right to live and thrive and bloom forth in season into a distinct individuality. Nothing seems clearer to me, as I observe and wonder at a child, than that the Creator gave him a soul-life which is peculiarly his, and charged him to guard it against mutilation or effacement. So he asserts himself; he struggles against the domination of his personality by that of others. I think no normal child was ever ushered into the world who was lacking entirely in this attribute of the spirit which is so essential to the conservatism of its vitality. A diseased soul may be content to have its selfhood obliterated, but not so with a healthy one; and the more pronounced the individuality the sharper will be the struggle against domineering authority.—*M. V. O'Shea, Pres't Nat'l Child Study Association.*

Chinese Dolls.

Of dolls the Chinese have a great variety. Most of them are made of cloth, though some of the dolls have a papier mache head, a leather body, in which is a whistle, and clay arms and legs. The cloth dolls which are made in China, although they are very crude, are much better than the others. The nose is sewed on, ears pasted on, queue stuck in, and other features painted on. But they are strong. They will not break, which is the principle virtue in a doll, and it is not uncommon for a foreign child in China to be much more affectionately attached to her five-cent Chinese cloth doll than to a much more expensive foreign one.—*The Truth Seeker.*

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THE FIELD.

"The World is my Country; to do good is my Religion."

Foreign Notes.

REVUE DE MORALE SOCIALE.—Among the encouraging signs to be noted in these closing days of the century is the steady growth of the demand for a single standard of morals in all that concerns the relation of the sexes. Time was when those whose souls burned within them at the injustice meted out to women in this domain, talked to deaf ears, and seemed to throw themselves in vain against the blank wall of conventional usages and estimates which made indulgences of passion and inclination a necessity for one sex yet an irredeemable disgrace for the other. Doubtless the general movement for the advancement of women had much to do with the gradual change of sentiment that has been taking place in this domain. With the increase in the number of women trained to think and to investigate, there could not fail to come a more general sense of the radical injustice done to the one sex and the moral wrong done to the other by the double standard of morals. Those whose rallying cry was women's rights, who fought for women's suffrage and concerned themselves with the legal status of their sex, could not long ignore this most radical and fundamental of its equal rights; while, on the other hand, that great army organized by Frances Willard, whose object is to protect the individual, the family, the home and society at large from the evils of intemperance, could not fail to see that the Social Purity question in all its ramifications stood in close and vital connection with its crusade.

But while women everywhere were thus waking to a deeper study and consideration of the fundamental relations of life, it cannot be said that they studied or worked alone. On the contrary, it was men who first sounded a warning over the danger that lurked in the insidious Contagious Diseases Acts, and thus started the movement now organized as the International federation for the Abolition of the Regulation of ice.

It is a great step in advance in the history of any movement when it is able to sustain an organ and thus disseminate its principles not merely with the voice but with the pen. That point, thanks to the efforts of both men and women, the movement for a single standard of morals has already reached. The *Revue de Morale Sociale*, child to a certain extent of the Federation and the promoter of its cause, is already closing its second year. This very able and attractive quarterly, though published exclusively in French and at Geneva, is international in spirit and scope and in the strong list of its contributors and supporters. It should have an ever growing international constituency of readers. Its motto, *Pro Justitia*, goes to the root of the matter and tells in a word its fundamental aim, while its initial number clearly stated the field it proposed to make its own.

"Among the numerous 'questions,'" say its editors, "which a menacing sphinx proposes to the generations traveling the highways of the present, there is scarcely any of greater or more comprehensive importance than that of the *ethical and social relations of the sexes*. The reciprocal rights and duties of man and woman; the obligations and prerogatives of each in the family and in society; the adjustment of their relations of coexistence; these are questions vital to society as a whole and to each of its members. On their solution depends to a great degree the happiness or misery of individuals, the prosperity of nations or their decadence, and even the future of the human race. Yet it would be difficult to find a domain so ill explored or one more encumbered with prejudices of every sort,—the classic ground of blind traditions, and summary and random judgments."

With some words as to the injustice to woman which forces itself on the attention of all unprejudiced investigators in this domain, they go on to say that it is not by setting sex against sex that progress is to be made, but by promoting a broad spirit of harmony and solidarity, not for the sake of women alone but for that of society as a whole.

This is the field, hitherto unoccupied, which the *Revue de Morale Sociale* attempts to fill. At once scientific and reformatory, it has as its object: "On the one hand the most thorough study of all that concerns the ethical and social relations of the sexes; on the other, the search for the best solutions to be aimed at in practice, and the clearest, most definite possible statement of them. Its ambition is to be a rallying center for the many lines of present scattered effort, and its pages are open to the most diverse philosophical, religious, economic and political views, every one being free to fight under his own flag providing only he takes part in the crusade." At the same time it has its own principles which its management will endeavor consistently to defend. These are:

"Unity of the moral law for both sexes.

"Respect for each human personality, which should never be regarded simply as a means for others.

"Recognition and guaranty of the rights of woman as well as the rights of man, each to be held equally free and responsible.

"Intervention of the collectivity in favor of those whose subordinate condition or relative weakness makes them unable to defend themselves.

"Prohibition of every sort of official organization of debauchery, and condemnation of all exceptional measures under the pretext of safeguarding morals."

This *Revue* is to be found in at least one of the Chicago libraries.* When it made its appearance there, the classifier sent it along with a note classifying it in ethics but adding: "This is really a 'new woman' publication; do you want it shelved there?" So it is a "new woman" publication, but more significant still is the fact that it is a *new man* publication. It is the brave, true men, of various nationality and race, who speak through it that enkindle hope, and strengthen the belief that a better day is coming.

Just at this time of increased, though perchance all too spasmodic, activity in regard to the suppression of vice in two great American cities, it is particularly pertinent to call attention to the sane and well-considered utterances of this international review, and to bespeak for it a wider recognition on this side the water. Its headquarters are at Geneva, *No. 1 Place du Port*. Its latest issues give also publishers' addresses in Paris, London, Leipzig, Brussels, Rome, Milan, Turin, St. Petersburg, Moscow and Madrid, but none yet in America, though it has American contributors. May all who can help to make a constituency for it over here! M. E. H.

*The John Crerar.

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THE CONGRESS OF RELIGION.

TREASURER'S STATEMENT.

DECEMBER 1, 1898—DECEMBER 1, 1900.

I. SEMI-ANNUAL EXHIBIT DECEMBER 1, '98-JUNE 1, '99.

RECEIPTS.

Amount in the bank December 1, 1898 (see Treasurer's Statement, Omaha Congress Report) ..... $ 55.63

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Annual Memberships:
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Monmouth—Miss Laura L. Wood 5.00
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John Chaddock 5.00
Miss Jennie Joiner 5.00
Subscriptions from Societies and Conferences:
Rockford—Unity Club 10.00

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Annual Memberships:
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Waverly—A. Slimmer 5.00
Subscriptions from Societies and Conferences:
Iowa Conference of Unitarian and Other Christian Churches 10.00

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Annual Memberships:
Boston—Miss Mary E. Dewey 10.00
Jamaica Plain—Rev. C. F. Dole 5.00

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Annual Memberships:
Kalamazoo—Mrs. C. G. Kleinstuck 5.00
Subscriptions from Societies and Conferences:
Grand Rapids—All Souls Church 1.00

MISSOURI.

Annual Memberships:
St. Louis—W. L. Sheldon 5.00

NEW YORK.

Annual Memberships:
Geneva—Mrs. Elizabeth Smith Miller 15.00
New York—W. S. Rainsford 5.00
Special Subscriptions:
Ithaca—Rev. Robert T. Jones 1.00
New York—Rev. R. Heber Newton 500.00

OHIO.

Annual Memberships:
Columbus—Rev. Washington Gladden 5.00

WISCONSIN.

Annual Memberships:
Fort Atkinson—Hon. W. D. Hoard 5.00

$745.63

EXPENSES.

Postage ..... $ 18.55
Office supplies 4.95
Printing 20.88
Expressage ..... .61
On Unity Fund 350.00
Clerk's salary (from November, '98, to March, '99) 333.35

Total expenses $728.34

Balance on hand June 1, 1899 ..... $ 17.29

II. ANNUAL EXHIBIT, JUNE 1, '99—JUNE 1, 1900.

RECEIPTS.

Amount in the bank June 1, 1899 ..... $ 17.29
Sale Omaha Congress Reports 1.70

CALIFORNIA.

Annual Memberships:
Berkeley—Dr. Joseph Le Conte 5.00

$23.99

Brought forward $23.99
Sacramento—A. Bonnheim 5.00
M. S. Jaffe 5.00
H. Weinstock 10.00

COLORADO.

Annual Memberships:
Colorado Springs—William H. Fish, Jr. 5.00
Greeley—Fred E. Smith 5.00

ILLINOIS.

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Henry C. Lytton 25.00
Messrs. Selz, Schwab & Co. 25.00
Polo—Alvin Joiner 25.00
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S. W. Lamson 5.00
B. Lowenthal 10.00
Greenebaum Sons 10.00
H. G. Foreman 10.00
F. Siegel & Brother 10.00
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Mrs. Conrad Witkowsky 5.00
Mr. and Mrs. Henry L. Frank 10.00
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Mrs. Mary F. Strong 5.00
Miss Juniata Stafford 5.00
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Miss Minnie Burroughs 5.00
Charles Haas 5.00
Miss Mary R. McArthur 5.00
William D. Washburn 5.00
Rev. J. A. Rondthaler 5.00
Rev. F. C. Southworth 5.00
Mrs. Sarah J. Silversparre 5.00
Friends 15.00
Glencoe—Jonathon W. Plummer 10.00
Kasbeer—Anthony Sawyer 5.00
Monmouth—Miss Lena L. Wood 5.00
Oak Park—Mrs. Phoebe M. Butler 10.00
Peoria—Rev. John Faville 5.00
Polo—John Chaddock 5.00
Princeton—Anthony Sawyer 5.00
Waukegan—W. S. Pearce 5.00
Special Subscriptions—
Chicago—Dr. H. W. Thomas 50.00
Eli Hodder 1.00
Mrs. R. M. Beck 2.00
William M. Salter 2.00
Cash collection at Mid-Continent Congress 28.33
La Salle—E. C. Hegeler 100.00
——————"Illinois Granger" 125.00
Subscriptions from Societies:
Chicago—Sinai Congregation 500.00
Woman's Society, Isaiah Temple 10.00
All Souls Church 200.00

INDIANA.

Annual Memberships:
Indianapolis—S. E. Rauh 5.00
Mrs. Martha N. McKay 5.00
Jeffersonville—Mrs. Dennis Murphy 5.00
New Harmony—Miss Annie B. Ford 5.00
Subscriptions from Societies:
Indianapolis—Jewish Congregation 16.01

IOWA.

Life Memberships:
Dubuque—Mrs. Mary Newbury Adams 25.00
Annual Memberships:
Cedar Rapids—C. D. Van Vechten 5.00
Mrs. C. D. Van Vechten 5.00
Dubuque—Mrs. L. A. Cummings 6.00
Iowa City—Rev. Elinor E. Gordon 5.00

1569.33

Brought forward $1569.33
Mason City—Mrs. Mary A. Emsley 5.00
Rock Rapids—T. C. Puckett 10.00
Waverly—A Slimmer 5.00

KANSAS.

Annual Memberships:
Lawrence—Rev. John S. Brown 5.00

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Annual Memberships:
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Miss Mary E. Dewey 15.00
Edward P. Nichols 10.00
George O. Whiting 5.00
B. F. Brown 5.00
E. P. Blipp 5.00
Robert P. Clapp 5.00
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C. C. Goodwin 5.00
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Alice B. Cary 10.00
Mrs. Ednah B. Cheney 10.00
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Mary Shannon 5.00
Armenia S. White 5.00
Sarah J. Eddy 5.00
Edward A. Filene 5.00
Miss Susie E. Herbert 5.00
Mrs. John C. Phillips 5.00
Rev. C. F. Dole 5.00
New Bedford—Rev. P. R. Frothingham 5.00
Tufts College—Prof. A. E. Dolbear 5.00
Special subscriptions:
Boston—John C. Haynes 120.00
Cash Collection at Boston Congress 98.00
Miss Eva Channing 1.00
Miss Clara K. Hill 2.00
Nath. T. Allen 1.00
Mrs. Abbie A. Tower 1.00
Roxbury—Mrs. Ada Pearson Spaulding 1.00
West Newton—H. F. Bond 1.00
Subscriptions from Societies:
Boston—Free Religious Association 100.00
Cambridge—Cambridge Conferences 10.00

MICHIGAN.

Annual Memberships:
Battle Creek—Rev. S. J. Stewart 5.00
Grand Haven—George Stickney 5.00
Grand Rapids—Rev. L. W. Sprague 5.00
Kalamazoo—Mrs. H. B. Hoyt 5.00
Mrs. Caroline J. Kleinstuck 5.00
Mrs. Caroline Bartlett Crane 5.00
Special Subscriptions:
Ann Arbor—Rev. J. H. Crooker 2.00
Battle Creek—Rev. G. W. Buckley 1.00
Subscriptions from Societies:
Detroit—Temple Beth El 10.00

MISSOURI.

Annual Memberships:
St. Louis—Rev. F. L. Hosmer 5.00
Versailles—Rev. T. M. Hunter 5.00

NEBRASKA.

Annual Memberships:
Omaha—Thomas Kilpatrick 5.00
Mrs. J. R. Buchanan 5.00
Special Subscriptions:
Omaha—Miss Hettie Moore 2.00

NEW YORK.

Annual Memberships:
Geneva—Mrs. Elizabeth Smith Miller 10.00
New York City—Mrs. Frederick Nathan 5.00
Frederick Nathan 9.00
Rochester—W. C. Gannett 10.00
Sherwood—Miss Emily Howland 5.00
Syracuse—Rev. S. R. Calthrop 5.00
Special Subscriptions:
New York City—Rev. R. Heber Newton 200.00
Subscriptions from Societies:
Rochester—Congregation Berith Kodesh 10.00

OHIO.

Annual Memberships:
Columbus—Rev. Washington Gladden 5.00
Life Memberships:
Struthers—J. A. Cooper 25.00
Subscriptions from Societies:
Cleveland—The Temple 25.00

RHODE ISLAND.

Subscriptions from Societies:
Providence—Bell Street Chapel 10.00

$2448.33

Brought forward $2448.33

VIRGINIA.

Annual Memberships:
National Soldiers' Home—George S. Fobes 5.00

WEST VIRGINIA.

Special Subscriptions:
Wheeling—Rev. Harry Levi 2.50

WISCONSIN.

Annual Memberships:
Baraboo—C. H. Williams 5.00
Dixon—Mrs. Mary L. Carswell 5.00
Eau Claire—Smith Robertson 5.00
Fort Atkinson—Hon. W. D. Hoard 5.00
Hillside—Miss Ellen C. Lloyd Jones 5.00
Miss Jane Lloyd Jones 5.00
Mrs. J. W. Greenleaf 10.00
Miss Margaret Greenleaf 5.00
Janesville—James Harris 5.00
Stevens Point—Mrs. Mary D. Bradford 5.00
Special Subscriptions:
Evansville—B. S. Hoxie 1.00
Fennimore—C. H. Williams, Jr 1.00
La Crosse—Mary Bradford Huff 1.00
Spring Green—L. A. Brown 3.00
Subscriptions from Societies:
Hillside—Unity Chapel 5.00

Total receipts $2521.83

EXPENSES.

Postage ..... $ 31.30
Printing 96.72
Clerk's salary (from April 1, 1899, to May 1, 1900) 866.71
Telegrams 4.52
On Unity Fund (from February 15 to November 15, 1899) 900.00
Scales 2.00
Postal cards 3.97
Express 2.86
Expenses of Local Centers:
Rev. John Faville, Peoria, Ill ..... $ 6.00
Mrs. J. W. Greenleaf, Hillside, Wis 9.97
Alvin Joiner, Polo, Ill 5.00
Rev. Leo Franklin, Detroit, Mich 10.00
Rev. G. R. Pike, Chicago 5.00
35.96
Typewriter supplies 2.35
Janitor's service Mid-Continent Congress 5.00
New England Passenger Association 11.00
Congress' share in new typewriter 25.00
M. M. Mangasarian (expenses attending Boston Congress) 12.00
W. S. Key (stenographic services at Boston Congress) ... 150.00
Rev. G. N. Falconer (local expenses Boston Congress) ... 25.00
Hotel expenses of speakers at Boston Congress 31.71
Bipan Chandra Pal (expenses attending Boston Congress) 8.00
Swami Abhedananda (expenses attending Boston Congress) 15.00
Dr. L. G. Janes (expenses in connection with Boston Congress 20.88
Charles B. Spahr (expenses attending Boston Congress) . 12.50
Secretary (expenses attending Boston Congress) 60.00
Mrs. Frederick Nathan (expenses attending Boston Congress) 15.00
Rev. Edward P. Pressey (expenses attending Boston Congress 9.00
Rev. W. S. Crowe (expenses attending Boston Congress) 20.00
Charles Sprague Smith (expenses attending Boston Congress) 19.45
Rev. F. E. Dewhurst (expenses attending Boston Congress) 60.00

Total expenses $2445.93

Balance on hand June 1, 1900 ..... $75.90

III. SEMI-ANNUAL EXHIBIT, JUNE 1, 1900—DEC. 1, 1900.

RECEIPTS.

Amount in bank June 1, 1900 ..... $ 75.90

CALIFORNIA.

Annual Memberships:
Berkeley—Rev. F. L. Hosmer 5.00

COLORADO.

Annual Memberships:
Colorado Springs—Wm. H. Fish, Jr 5.00

ILLINOIS.

Annual Memberships:
Chicago—A. G. Becker 10.00
Oscar Rosenthal 5.00
Edwin S. Brown 5.00
W. D. Washburn 5.00

$110.90

Brought forward	$110.90
Adolph Nathan	5.00
Mrs. R. H. Kelly	5.00
Glencoe—J. W. Plummer	5.00
Monmouth—Miss Lena L. Wood	5.00
Polo—Alvin Joiner	5.00
Subscriptions from Societies:	
Chicago—All Souls Church	200.00
Inter-Parochial Bible Class held at All Souls Church	79.26
INDIANA.	
Annual Memberships:	
Jeffersonville—Mrs. Dennis Murphy	5.00
New Harmony—Miss Annie B. Ford	5.00
IOWA.	
Annual Memberships:	
Waverly—A. Slimmer	5.00
KANSAS.	
Annual Memberships:	
Lawrence—Rev. John S. Brown	5.00
MASSACHUSETTS.	
Annual Memberships:	
Boston—Fanny Torrey Sturgis	5.00
Special Subscriptions:	
Hyde Park—Alfred E. Giles	1.00
MICHIGAN.	
Annual Subscriptions:	
Kalamazoo—Mrs. Caroline Bartlett Crane	5.00
Mrs. Caroline J. Kleinstuck	5.00
Special Subscriptions:	
Ann Arbor—Rev. J. H. Crooker	2.00
NEBRASKA.	
Annual Subscriptions:	
Omaha—Thomas Kilpatrick	10.00
	$463.16

Brought forward	$463.16
NEW YORK.	
Annual Memberships:	
Geneva—Mrs. Elizabeth Smith Miller	10.00
Ithaca—Prof. Nathaniel Schmidt	5.00
Rochester—W. C. Gannett	10.00
Sherwood—Miss Emily Howland	5.00
OHIO.	
Life Memberships.	
Coitsville—J. A. Cooper	25.00
RHODE ISLAND.	
Special Subscriptions:	
Enfield—Rev. Tacy Mathew	1.00
Providence—Rev. Thomas E. May	2.00
WISCONSIN.	
Annual Memberships:	
Dixon—Mrs. Mary Carswell	5.00
Fort Atkinson—Hon. W. D. Hoard	5.00
Total receipts	$531.16
EXPENSES.	
W. S. Key (further work on Boston Congress meeting)	5.00
Express	.46
Postage	34.72
Printing	6.95
Postal cards	4.23
Telegram	.71
Office supplies	4.65
1-3 mimeograph	5.00
Clerk's salary (May 1, 1900 to September 1, 1900)	266.68
Total expenses	$328.40
Balance on hand December 1, 1900	$202.76

LEO FOX, Treasurer.

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